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does not lie in reducing the number of ideals (that would be retrogression) but in recognizing that ideals are man-made. Ideals are man-made and should be men's servants, not men's masters. The spirit of sacrifice to ideals has become a mania and threatens to destroy civilization by the very agency that should promote it. Since this mania results from belief in the divinity of ideals, we may be assured that as soon as this belief is dissipated society will be able to harmonize its ideals rationally. By this means wars will be prevented, for the wars of conquest have long been over and modern wars are those due only to the conflict of ideals fanatically worshipped. At bottom, the book is an appeal to society to apply the principles of thoroughgoing individualistic ethics, and the tone of the book is summed up in this sentence, "The individual is the proper unit in ethics because it is the individual alone that is self-conscious" (p. 135).

The book is clearly written in an easy fluent style, entirely free from technicalities and the involved economic issues of present-day ethics. It is eminently suited for a popular audience.

S. C. PEPPER.

UNIVERSITY OF CALIFORNIA

*Pessimism.* BENJAMIN F. LACY. Philadelphia: J. B. Lippincott Co. 1920. Pp. 94.

There are various ways of approaching pessimism—metaphysical, psychological, literary. But Mr. Lacy's treatment does not seem to follow definitely any of these ways, nor does his book impress one as having hewn out a new way. There are distinctions made of no great originality—as, for instance, that between the spiritual and empirical pessimist—and there are extended characterizations of the pessimist type, but nothing that is striking or seems to add to the literature of the subject. As desultory conversation by the fireplace such discussions are interesting, but somehow one expects more in a printed book.

S. C. PEPPER.

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#### JOURNALS AND NEW BOOKS

REVUE DE METAPHYSIQUE ET DE MORALE. Octobre-Décembre, 1920. *La volonté, la liberté et la certitude d'après Renouvier* (pp. 395-421) (*Suite et fin*): O. HAMELIN.—In a previous article M. Hamelin had shown how volition as conceived in the terms of Renouvier's phenomenalistc psychology is by definition